

*Mors Triumphata;*  
OR THE  
SAINTS VICTORY  
OVER  
DEATH;

Opened in a  
FUNERAL SERMON

Preached upon the occasion of the Death  
of that Eminent Servant and Minister of  
Jesus Christ Mr. Owen Stockton, M. A.  
Sometimes Fellow of G. and C. Colledge  
in Cambridge; afterward Preacher of Gods  
Word at Colchester in Essex.

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By John Fairfax M. A.

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Hof. 13. 14.

*I will ransom them from the power of the Grave: I will  
redeem them from death: O Death, I will be thy  
Plagues; O Grave I will be thy Destruction.*

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London, Printed for T. P. 1681.

THE VICTORY

DEATH

GENERAL REMON

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THE  
SAINTS VICTORY  
OVER  
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FUNERAL SERMON  
Upon the occasion of the Death of  
Mr. OWEN STOCKTON.

1 Cor. 15. 57.

*But thanks be to God who giveth us the Victory  
through our Lord Jesus Christ.*

**S**O soon as Sin entred into the world,  
Death the King of terrors, being there-  
with Armed, began its Reign; and hath  
Reigned not only from *Adam* to *Moses*, over  
the race of Mankind, but even to this day.  
And

And as a Merciless, Cruel, insatiable Tyrant affrights the world, making horrible Slaughters, not at the rate of *Saul* and *David* who slew their Thousands and their ten Thousands; but Death slayeth Universally beyond number, from the Infant to the Aged, from the dunghil to the Throne; sparing neither Age nor Sex, neither base nor Honourable, neither great nor small, neither Sacred nor Prophane.

The Cry of this misery of man being very loud reached up to Heaven, and entred into the Ears of God that made him: who heard, regarded and pitied; and in infinite mercy Ordained and Commissioned his own, and Only Son the Lord Jesus Christ to be a *Prince of Life*, and *Captain of Salvation* to miserable men, to Redeem a remnant from the Terror, Power, and Tyranny of this All-devouring, All-destroying Enemy. The Son of God readily accepts this honourable Office, and accordingly cometh down from Heaven, and becometh Incarnate among the Sons of men to discharge it. And *girding his Sword upon his thigh in his Majesty he rode prosperously, and his right hand taught him terrible things.* Having first trampled under his feet the forlorn hope of the Enemy, Poverty, Hunger, Thirst, Labour, Weariness, Grievs, Persecutions, Mockings, Buffetings, Scourging, and acutest Pains; he forthwith enters into the very Region of Death, the Land of Darkness Encounters, Disarmeth, Overcometh, and Destroyeth the King



King of Terrors in his own Territory, the Grave; leading Captivity Captive; and Triumphing in a powerful and glorious Resurrection. The vertue and benefit of which Victory he Communicates to all his followers, the noble Army of Conflicting Saints listed under his exalted Banner. In token whereof *the Graves were opened, and many bodies of Saints which slept arose, and came out of their Graves after his Resurrection.* Mat. 27. 52, 53.

This glorious Conquest is the Apostles comfortable Argument throughout this Chapter. Where he first Asserts and proves the Resurrection of Christ, to *vers. 20.* Concluding, *Now is Christ risen from the dead.* From whence he infers, proves, and illustrates the Resurrection of the Saints, with the order and manner thereof, from *vers. 20—*to *55.* In the Faith and Contemplation whereof he cannot contain himself, but breaketh forth into this triumphant *ἐμύνησεν*. boldly challenging, daring, defying, and out-braving Death. *vers. 55. 56, 57.* O death where is thy sting? O grave, where is thy Victory? The sting of death is sin, and the strength of sin is the Law.

*But thanks be to God, who giveth us the victory through our Lord Jesus Christ.*

In which last words (the Subject to be discoursed on) there are four things observable; The Enemy, The Victory, The Victors, and the Triumph.

1. First, The Enemy, which is supposed  
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in the Text, but expressed in the Context, *ver.* 55, 56. *viz.* Death Armed by sin, strengthened by the Law.

2. *Secondly*, The Victory over this Enemy, that is, The destruction of Death as to its terror and power.

3. *Thirdly*, The Victors, who are Christ first, and with him all that are Christ's. *ver.* 23. *Every* of whom *shall be made alive in his own order, Christ first, afterward they that are Christs.* All that Harvest whereof Christ is the First-fruits. *vers.* 20.

4. *Fourthly*, The Triumph ; *Thanks be to God.*

The three former we will sum up in this Doctrinal Proposition.

**Doctr.** *Believers are victorious over Death through Jesus Christ.*

From whence the fourth will be inferred by most just and due Consequence, *Thanks be to God.*

In speaking to which, that we may the more commend and magnifie the Victory, we will,

*First*, Represent to you the Enemy over which the Victory is gotten, *viz.* Death. Corporal death, for as is the Resurrection such must be the Death. The Resurrection which the Apostle here argueth is of the body. *vers.* 35. *How are the dead raised up? And with what body*

*body do they come? vers. 44. It is sown a Natural body, it is raised a Spiritual body. And vers. 53. This corruptible must put on Incorruption, and this mortal must put on Immortality. Such therefore must be the Death: Concerning which as an Enemy take this account.*

1. It is a spoiling Enemy. That devests a man of all his worldly Enjoyments, Houses and Lands, Gold and Silver, the fruits of the Earth, the encrease of Corn and Wine, the pleasures of the flesh, sensual delights, the light of the Sun, Society with men, Conversation with friends, the Comfort of Relations, Husband, Wife, Father, Mother, Sons and Daughters, Brethren and Sisters, How sweet, near and dear are these to the Living? But when Death cometh it spoils him of all, and puts an utter, and everlasting end to his use and enjoyment of them, and turneth him naked out of the world. *Psal. 49. 16, 17. Be not thou afraid when one is made rich, when the Glory of his house is encreased. For when he dieth he shall carry nothing away: his glory shall not descend after him, and vers. 19. They shall never see light.* Which our Saviour exemplifieth in a Parable *Luk. 12. 16. to vers. 20.* The rich mans ground brought forth plentifully, till he said to his Soul, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* But the sad tidings of Death are next brought him, *This night shall thy Soul be required.* And what is

the Consequence? *Whose shall those things be which thou hast provided?* Not thine, be sure. All thy interest in them is lost for ever. It was *Hezekia's Lamentation* when it was told him. that he should die, *Isa. 38. 11. I shall behold man no more with the inhabitants of the world.* And as Death spoils a man of all his possessions, so also of his projects before him, *Pf. 146. 4. His breath goeth forth, he returneth to his Earth; in that very day his thoughts perish:* And of all his hopes too. *Job. 27. 8. What is the hope of the hypocrite, though he hath gained, when God taketh away his Soul?* Death is a spoiling Enemy.

2. It is a Surprising enemy. It cometh upon a man as a thief in the night, *1 Thes. 5. 2.* when he little dreameth of it, and taketh him as a snare, *Eccl. 9. 12. Man knoweth not his time* — *As the birds are caught in the snare; so are the Sons of men snared by death in an evil time when it falleth suddenly upon them.* Every one may say as *Isaac, Gen. 27. 2. I know not the day of my death. At an hour when ye think not, saith Christ the Son of man cometh, Luk. 12. 40.* The man we mentioned even now, was confident of many years before him, and promised himself a merry long life, *Luk. 12. 19. yet ver. 20. He that knew said to him, Hac Nocte: This night thou must die. Who knoweth what shall be on the morrow? or what a day may bring forth?*

*Nemo tam Divos habuit faventes,  
Crastinum ut posset sibi polliceri.*

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Was

Was not *Nabal* in his plenty *Jobs* Children in their feasting, *Nadab* and *Abihu* in their offering *Herod* in his pride, *Belshazzar* in his cups, *Zimri* and *Coxbi* ἐπαισώμενος &c. surprised by this Enemy?

3. It is a destructive Enemy. *Destruction* and *Death* are joyned together, *Job.* 28. 22. yea this is the very name of Death, *Pf.* 88. 11. *shall thy loving kindness be declared in the grave? or thy faithfulness in Destruction?* *Pf.* 103. 4. *who redeemeth thy life from Destruction, i. e. death.* A dead man is reduced to his first principle, the Earth, The body returns to the dust from whence it came, and this is turning man to Destruction. *Pf.* 90. 3. If a man were Surprised and spoiled of all that he had without him, and should yet escape with his life, though naked, it were a fore evil, yet such as might be endured; a great loss, but such as might be repaired. But Death spoils a man of himself; taketh down the goodly frame and Constitution of; Nature Cuts a man asunder, and divideth Soul from body. *God taketh away his Soul,* *Job.* 27. 8. *Her Soul was in departing, for she died,* *Gen.* 35. 18. *Thy Soul shall be required,* *Luk.* 12. 20. So as no ground of hope is left to a dying man. Life is a fundamental Being, Take away that and yet take away all. The dead are not, *Joseph is not,* *Gen.* 42. Lo, he was not, *Pf.* 37. 36. *Job.* 14. 7, 8, 9, 10. *There is hope of a tree, if it be cut down that it will Sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the Earth, and the Stock*

thereof die in the ground, Yet through the sent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; Yea man giveth up the Ghost, and where is he? and ver. 14. If a man die shall he live again?

4. It is a certain, unavoidable Enemy. There is no defence to be made against it, no humane power can withstand it, no fortification of the body by utmost art can prevent its entrance; either by some violent storming, or Successive batteries, or longer seige it wil prevail against the Stoutest defendants. *Psal. 89. 48. What man is he that liveth and shall not see death? shall he deliver his Soul from the hand of the grave?* The young, the strong, the healthful, the wise, the rich, the honourable; All have fallen, and shall fall under the power of this irresistible enemy. The experience of five thousand years and upwards, which the world hath had, is enough to Convince all the Living that they shall as certainly die as that they have been born.

5. It is an abhorred Enemy. Against which Nature relucts with the greatest passion, and from which it fleeth with greatest averfation. It will never be reconciled to that which dissolveth the nearest and most intimate union between Soul and body; which taketh in pieces the curious Workmanship, defiles the Glory, and stains the beauty of the goodliest body, which turns the lovely body into a loathsome Carcass, resolves it into corruption and putrefaction, and gives it to the worms for meat.

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No Antipathy greater than between Nature and Death. *Skin for Skin, and all that a man hath will he give for his life. Job. 2. 4.*

6. It is a formidable enemy, that affects a man with fear and terror. We read, *Pf. 91. 5. — the terrour by night, that is Death. Job. 24. 17. — the terrours of the shadow of Death. Psal. 55. 4. — the terrours of Death, and Job. 18. 14. It is called the King of Terrors. i. e. The chief of Terrours. Φοβερώς φοβερώτατον, Saith the Judgment of Nature, of all terribles the most terrible. This is Consequent upon the former. It being a Spoiling, surprising, destroying, irresistible, abhorred enemy, It must needs be very terrible. What a terror possesses the Egyptians, when Death entred in at their doors, and slew their first born. Exod. 12. 30, 33. They were so affrighted that even Pharoah rose up in the night, he and all his Servants, and all the Egyptians, and there was a great cry in Egypt; for there was not an house where there was not one dead. — They said, we be all dead men. It is a threatning denounced by God, Deut. 28. 65, 66, 67. The Lord shall give thee a trembling heart. Why? Thy life shall hang in doubt before thee. And thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, Would God it were Even; and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear. The apprehension of this affrighted Gideon a mighty man of valour, till*



the Lord encouraged him and said to him, *Fear not, thou shalt not die*, Judg. 6. 23. At this the King (Belshazzars) Countenance was changed and his thoughts troubled him, so that the joynts of his loins were loosed, and his knees smote one against another, Dan. 5. 6. And who that is but a natural man, doth not experience trembling and astonishment at the approach and sight of Death? yea many times at the very thoughts of it? The world of men doth generally bear witness to that which is written, Heb. 2. 15. *that through fear of Death, they are all their life time Subject to bondage.*

There are two things, (both in the context) which make Death so terrible. 1<sup>st</sup>. Sin, which the Apostle calleth the *Sting of Death*. It was by sin that death entred in the world, and it is by Sin that death reigneth in the world. The poison of the Serpent is in his sting, and the power of the Serpent is in his sting. So the poison of Death is in sin, and the power of Death lieth in sin; without which though it killeth it cannot hurt. This is the only weapon where-with Death is Armed against the Children of men, but it is a deadly one. That is a dreadful threatning indeed which our Saviour denounceth against the Jews, Job. 8. 21. *Ye shall die in your sins.* According to what the Lord had before spoken by his Prophet, Ezek. 18. 24. *In his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die.* It is our sad case that we are born in sin, and worse that

that we live in sin, but Oh! how dreadful and miserable to die in sin, in a state of sin, in the guilt of sin, under the reign and power of sin, in the arms and embraces of sin.

Sin being the transgression of a righteous Law, the violation of infinite Holiness and Justice, and rebellion against Divine Majesty and Authority, it always hath demerit and guilt consequent upon it, which obligeth and bindeth the sinner to undergoe that punishment which is naturally due to it. Which punishment is Death, *Rom 1. 32. — they which Commit such things are worthy of death.* Thus sin becomes the weapon or sting of Death, by which it hath power to destroy. Death cometh upon the Sinner as a bailiff or Sergeant from the Judge with warrant to apprehend and bring the Sinner to give account; or as an executioner to take vengeance, to pay the Sinner the just wages of his sin, for the reparation of a broken Law, for the satisfaction of offended Justice, for the Declaration of Divine hatred, and displeasure against sin, and for the manifestation of Gods Glorious power and wrath against the guilty. And what a terror must Death needs be when it appears in this shape, and armed with this sting! Know O presumptuous and secure Sinner; Though wickedness be now sweet in thy mouth and thou hidest it under thy tongue: Though thou swallowest down deliciously thy forbidden morsells of sensual pleasure and worldly gain, yet this meat will soon  
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be turned in thy bowels, and become the gall of asps within thee. At last, at death, it will bite as a serpent, and sting like an adder. What horror will fill thy soul when approaching Death shall awaken thy sleepy Conscience, as oft times it doth, and thy awakened Conscience shall charge thee with thy inexcusable transgression of a Righteous Law, thy gross neglect of Commanded duty, thy industrious provision to satisfy the flesh, thy ready compliance with the call of temptations, thy irreparable loss of precious time. Thy hypocritical dealing with God in Covenant, the Stopping of thine eares at the voice of Conscience, the shutting of thine eyes against the light of Scripture, the hardening of thy heart against the motions of the Spirit, thy unbelieving refusals of an offered Saviour, thy unprofitable misimprovement of means of Grace, thy unthankful abuse of the mercies of God; and obstinate incorrigibleness under his Judgments, with many other instances of multiplied and aggravated sins through a long life. Whence will arise dismal apprehensions of the wrath of an offended God, a certain fearful expectation of Judgment to come, and a pre-occupation of eternal torments and everlasting burnings. This is that sting of Death, the weapon wherewith it is armed against thee, wherein Consists its power, and by which it is so terrible.

2. Add to this the strength which this sting hath from the Law. For saith the Apostle.

*The*

*The strength of sin is the Law*, and that two ways. 1<sup>st</sup>. As the Law discovers and convinceth of sin. Rom. 5. 13. *Sin is not imputed where there is no Law*. Men are not prone to charge themselves with sin, where there is no Law, therefore, Gal. 3. 19. *the Law was added because of transgressions*, that is, to make transgressions appear. Hence we read, Rom. 3. 20. *By the Law is the knowledge of sin*, and Rom. 7. 9, 13. *I was alive without the Law once*, in my own opinion, *but when the Commandment came, Sin revived and I died*. I was convinced I was in a state of Sin and death. and v. 13. *Sin by the Commandment becomes exceeding sinful*. Thus sin as the sting of Death is strengthened by the Law, while men thereby are more clearly and fully convinced of it, and the greater the conviction is, the sharper is the sting. 2<sup>ly</sup>. As the Law Curseth and condemneth the sinner. Gal. 3. 10. *Cursed is every one that continueth not in all things, which are written in the book of the Law to do them*. hence as before, Rom. 7. 9. *When the Commandment Came. I died*. and 2 Cor. 3. 7. *The Law is called the Ministration of death*. The Law binds the sinner over to the Judgment of the great day. It holds him fast under his guilt without hope of pardon, passeth sentence of Condemnation upon him, and begins the execution by wounding the Spirit, terrifying the Soul with pre-apprehensions and foretastes of the wrath to come.

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The sum of the terror of Death, is this. Approaching death awakeneth the secure Conscience; Awakened Conscience charged with the guilt of sin; This sin is strengthened with a Convincing cursing Law; The dying wretch seeth his day of sensual delights and pleasures, his day of worldly gains and purchases, his day of Carnal fellowship with men, and especially his day of Grace and mercy with God, passing away; finds his Spirit fainting, his heart and flesh failing, anguish and pangs taking hold of him, and his soul forthwith to be Required, Apprehended, Arrested, Summoned and haled out of his body, from all freinds, means helps and hopes, to appear naked before God the Judge of all men, to give an account of a sinful life, and to receive a righteous doom, *viz.* Depart from me ye Cursed into everlasting fire prepared for the Devil and his Angels and; then to go away into everlasting punishment. At this what heart of man can contain and possess himself without fear? Who but must be appalled, confounded, amazed, terrified? *Knowing the terror*, saith St. Paul, 2 Cor. 5. 1. Speaking of this appearance and account. *Felix trembled*, saith St. Luke, *Act.* 24. 25. When he heard of Judgment to come. It is a *fearful looking for of Judgment and fierie indignation*, saith the Author to the Hebrews, chap. 10. 27. and *a fearful thing to fall into the hands of the Living God.* ver. 31. Thus have we represented the Enemy Death, in its power and

and pomp as it reigneth over the fallen Sons and Daughters of Adam, which appears so terrible, that woe be to those that fall under the power of it.

2. We will now shew you this Enemy fallen and overcome before Believers.

*Believers are Victorious over Death.*

**Object.** *But saith Natural Carnal reason, Is not this a great Paradox? who will believe it? One Enoch indeed was translated that he should not see Death; and Elijah went up to Heaven in a fiery Chariot. But else the Patriarchs, and Prophets, and Apostles, and all the Saints in their Successive generations have yielded up to Death. And doth not every day bear witness? Are we not all here this day lamenting a very holy and Eminent Saint, and Servant of Jesus Christ fallen by the stroke of Death? Where then is the Victory? And How is Death overcome?*

**Ans.** Notwithstanding all this, yet Verily Death is overcome. Not *ut ne sit*, but *ut ne obsit*.

*obſit.* Not that it ſhould not be, but that it ſhould not be hurtful to believers; and this Victory conſiſts in four things.

1. Death is diſarmed to believers, that it cannot ſting them. When death cometh it finds no ſin in them unpardoned, no guilt remaining as an obligation unto puniſhment. He is overcome whoſe armour is taken from him wherein he truſted, *Luk. 11. 22.* Thus it is with Death. Where Sin hath no dominion, Death hath none; for Death reigneth by Sin. Now as for the ſins of believers, God (to whom belongeth the forgivenes of ſins) ſaith, *Iſa. 44. 22.* *I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins. Jer. 31. 34.* *I will forgive their iniquity, and I will remember their ſin no more. Numb. 23. 21.* *He hath not beheld iniquity in Jacob, neither hath he ſeen perversneſs in Iſrael. Mic. 7. 18, 19.* *Who is a God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? Thou wilt Caſt all their ſins into the depths of the Sea. Act. 10. 43.* *whoſoever believeth in him ſhall receive remiſſion of Sins.* What God ſaid to repenting and believing David, that he ſaith to all believers. *2 Sam. 12. 13.* *The Lord hath put away your ſin ye ſhall not die.* Ye ſhall not die by the venomous ſting of Death. This indeed is in effect the whole victory over death. This is the fatal mortal wound given to Death, and will in time be the very Death of Death; and therefore



fore the Apostle triumpheth over it on that account *vers. 55.* O Death, *where is thy sting?* What Luther sometimes said to God, that may every Believer say to Death, *Feri Domine*, said he; Strike Lord. *Feri, mors, fer*, may they say, *Nam a peccatis absolutus sum.* Strike, Death, strike, for my sins are pardoned. Thou mayest kill me, but thou canst not hurt me.

2. Death is overcome to Believers in that it cannot amaze them with despairing terrors. However it be to others, it is not to them the King of Terrors. Believers are freed from the bondage of the tormenting fear of Death. *Heb. 2. 15.* *Though I walk through the valley of the shadow of death* (saith David) *Psal. 23. 4.* *I will fear no evil.* Elijah makes request for himself that he might die. *1. King. 19. 4.* The three Children valiantly yielded their bodies to the fiery fornace *Dan. 3. 16. 28.* Lord, now lettest thou thy Servant depart in peace, saith good old Simeon. *Luk. 2. 29.* Paul and Barnabas willingly hazarded their lives. *Act. 15. 16.* Paul had a desire to be dissolved. *Phil. 1. 23.* Those worthies *Heb. 11. 35.* would not accept deliverance. The Primitive Martyrs would hasten to the stake. Such Victory had they gotten of the fear of Death. The grant of their Pardon, and their discharge from Condemnation which God hath Sealed to them; The peace of a good Conscience which they carry about with them; Their apprehensions that their bodies are the Temples of the Holy Ghost,

Ghost, which he will never desert or neglect; Their assurance of the faithfulness and power of God, into whose hands they commend their Spirit; The fore-tastes of the sweetness of Communion with God, and Jesus Christ to be fully enjoyed in the other world; Their faith, and hope of a blessed Resurrection to Immortality; Their Evidences for Heaven: These are powerful Arguments which they improve against the fear of Death, and by the strength whereof they Triumph over it.

*Object. But for all this. Are not Believers afraid to die? Was not Abraham afraid when he thought he should be slain? Gen. 20. 11. Did not David complain, The terrors of death are fallen from me. Ps. 55. 4. Did not Hezekiah weep sore when it was said to him, Thou shalt die. Isa. 38. 1. And who almost is not afraid?*

*Ans. 1.* There is a Natural fear of death, as it is the dissolution of the *Compositum*, a separation of Soul and Body which are so intimately united, which is not sinful. Believers are not free from this. Grace doth not destroy Nature. Nature will be Nature, and act its part even in the best of Saints. They who have the surest hope of Eternal life, and clearest Eviden-

Evidences of their Salvation, yea, and have an unfained longing and desire after the Heavenly state, have yet a natural aversness unto Death, and do rather endure than desire it. *St. Paul* saith for himself and other Believers, that though they knew, that if their Earthly house of this Tabernacle were dissolved, they had a building of God, an house not made with hands eternal in the Heavens; and groaned earnestly, desiring to be clothed upon with their house which is from Heaven; yet they had a natural Love of life, and abhorrence of death, and their groaning was not that they would be unclothed. *2 Cor. 5. 1, 2, 4.* yea, our Lord Jesus Christ himself in whom was no sin, being found in fashion as a man, when he humbled himself and became obedient unto death, experienced this fear as the proper expression of his humane Nature. When his hour was come *Mar. 14. 33, 34.* *He taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith, my Soul is exceeding sorrowful unto death.*

2. There is a slavish, inordinate, sinful fear of death, which Believers overcome, and from which they are freed. It was one end of Christs death, that he might deliver his redeemed from fear of death, to which they were holden in bondage. *Heb. 2. 15.* To which yet some Believers are subject, yea, it may be All at sometimes, more or less. This ariseth from weakness of Faith, from want of assurance, from



ging, and roaring again. And were it not for the Atheism, ignorance, infidelity, blindness, hardness, fearedness, flattery, and delusions that are in the hearts of sinners, such instances would not be rare; but it would be a wonder how any sinner could die in his sin, and in his wits too, from such a fear as this Believers are delivered. Though they may and do experience some measure of fears, yet God doth always support with some degree of hope, that they let not go all their hold of the Covenant of God. In a word, Believers are so far victorious over the fear of death, that if they understand their case aright they have no cause to be afraid of death, & when they are, they are more afraid than hurt. The *Hornet* having lost its sting, may threaten with its humming noise, but cannot prick the flesh: so death, where sin is pardoned, which is its sting, may afright with its horrid aspect, but cannot hurt.

3. Death is overcome to Believers in that it cannot hold them by its power. It is indeed the unalterable Law of Heaven that all must die: And accordingly *Abraham*, *Isaac*, and *Jacob*, and all the Patriarchs; *Moses* and *Samuel*, and *Isaiab*, and all the Prophets; *Peter*, and *James*, and *John*, and all the Apostles; yea, all the Saints from *Adam* to this generation are fallen asleep, and shut up in their Graves. But shall the Grave always contain them? Are they there kept in an everlasting Prison under locks, and bars that cannot be opened? Did making the Sepulchre sure, Sealing the stone,

and setting a Watch forbid Christs Resurrection? No, surely. *I went down* (saith *Jonah*, a Type of the Resurrection) *to the bottoms of the Mountains the Earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God.* Jon. 2. 6. *And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me,* saith *Job.* ch. 19. 26, 27. Though the Saints be descended to the depths of the sea, and hid in the bowels of the Earth, and their bodies resolved into the farthest dust, and that dust dispersed to the four Winds, yet shall they be recovered and rise again. The Sea shall not contain the dead that are in it, nor the Graves the dead that are in them. Their scattered atoms shall be recollected and reared up again to a goodly body. Behold, there shall be a shaking, and their dry bones shall come together, bone to his bone, and lo, the sinews and the flesh shall come up upon them, and the skin shall cover them above; And thus shall the Lord God say, Come from the four Winds, O breath, and breath upon these slain that they may live; and the breath shall come into them, and they shall live, and stand up upon their feet. *Ezek.* 37. 7, 8, 10. This is it which the Apostle asserts here throughout the Chapter, concluding that *then shall be brought to pass the saying that is written, Death is swallowed up in victory.* Object.



**Object.** *But what more victory is this, than what unbelievers shall have, for they also shall rise again?*

**Ans.** Yes, it is more beyond all comparison. *Job. 5. 28, 29. All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the Resurrection of life; and they that have done evil to the Resurrection of damnation.* The wicked shall rise, but from death Temporal to death Eternal, to die the second death. This is Death's Victory over them. The Godly shall rise from Death temporal to Life eternal, to die no more. This is the Saints Victory over Death.

4. Death is so overcome to Believers as to be made serviceable, and advantageous to them. And this is the fulness, and perfection of Victory, when the Enemy is brought in Subjection to serve the Conquerour. The Apostle in this Epistle reckons Death to be part of the Saints Inventory. *ch. 3. 21, 22. All things are yours, whether Paul or Apollos—or Life, or Death.* And elsewhere he calleth it gain, *Phil. 1. 21. to die is gain.* What gain? **Ans.** 1. In reference to the present state. Death is, 1<sup>st</sup>. The end of Sin. With the body of Flesh the body of Sin is also put off, from which St. Paul longed to be delivered. *Rom. 7. 24.* Here the

N 3

best



best of Saints have their corruptions, infirmities, imperfections; but at Death the Spirits of just men are made perfect. *Heb. 12. 23. 2ly.*

The end of all Sorrows. There are no Pains, or Diseases, or Grievs, or Losses, or Crosses, or Persecutions in the Grave. *Job. 3. 17, 18, 19. There the wicked cease from troubling; and there the weary be at rest. There the Prisoners rest together; they hear not the voice of the Oppressor. The small and great are there, and the Servant is free from his Master.*

3. Rest from Labours. It is no light burden of works that is upon a Christians hand; no small labour to discharge the duties of his general and particular Calling. What saith the Scripture? Labour, work, watch, run, strive, wrastle, fight, give diligence, endure hardness, press forward, &c. But *blessed are the dead that die in the Lord, for they rest from their labours. Rev. 14. 13.* The day of the Saints Death is his happy Jubilee, when he is set at liberty and goeth out free from his Service. Thus is Death gain in reference to the present state. 2. In reference to the future state. for, 1<sup>st</sup>. As for the Soul, it being released from the body is admitted into the Heavenly *Jerusalem*, to an innumerable company of Angels, to the Spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. *Heb. 12. This day, saith Christ, to a dying Saint, shalt thou be with me in Paradise. Luk. 23. 43.* St. Paul desires to depart that he

he might be with Christ which is far better. *Phil.* 1. 23. 2ly. As for the body, Death serves to refine it, for *1 Cor.* 15. 50. *This I say, that Flesh and Blood cannot inherit the Kingdom of God: neither doth corruption inherit incorruption.* These bodies which we now carry are so gross and corruptible, they are not meet for an heavenly state. They die that they may be changed. *Phil.* 3. 21. They are sown in corruption to be raised in incorruption; sown in dishonour to be raised in Glory; sown in weakness, to be raised in power; sown Natural bodies, to be raised Spiritual. The old decayed house is taken down to be built anew; and these weak crasie bodies are laid in the Earth to rise afresh. This corruptible is corrupted, that it may put on incorruption, and this Mortal dieth that it may put on Immortality. Thus is this Enemy overcome, and made to serve as a mean and advantage to the Believers happiness.

This indeed is a glorious Victory over a very mighty, and formidable Enemy: So great and wonderful, that it far exceeds the hope of Nature; Flesh and Blood cannot believe the report thereof. *Paul's* discourse of the Resurrection from the dead seemed no other than babling to the Learned Philosophers at *Athens.* *Act.* 17. 18. And was thought incredible by *Festus*, and *Agrippa*, and the Captains, and Principal men of *Cæsarea.* *Act.* 26. 8. Yea, the Resurrection seemed as an idle Tale at first to the very Apostles. *Luk.* 24. 11. and they believed it not.

So great is the Glory of this victory over Death, that even Angels come down from Heaven to make report of it, and to Celebrate the Triumph. *Mar. 16. Luk. 24.* Tell no more then of the mighty Acts of *Nimrod*, or *Chedorlaomer*, of *Sennacherib*, or *Nebuchadnezzar*, of *Cyrus*, or *Alexander*, or of all the *Cæsars*, or the rest of those great Names that have filled the world with their Fame, who have subdued Kingdoms, and led Nations Captive, and made many glorious Triumphs. Yea, let no mention be made of the Victories of *Joshua*, or *Baruk*, or *Gideon*, or *Jephtha*, or *Samson*, or *Saul*, or *Jonathan*, or *David*, or of all his worthies, who have Victoriously fought the Battles of the Lord against the Arms of flesh, and whose Sword returned not empty from the blood of the slain. Behold, the greater Glory of this Victory in the Text, which darkneth the lustre of all their Triumphs. Their Acts were *mira*, but this *miraculum*. Their Victories were wonders, but this a Miracle. The Gates of Hell, the power of Darknes, the King of Terrors ( before whom all these Triumphant Victors at last fell ) fallen at the feet of the Saints.

Quest.

*Quest. But if Believers be thus victorious, and their Victory be so great and Glorious which you tell us, as indeed it is, How do they obtain it? Where lieth the great strength of these Samsons? Are they not all Clay of the same lump with other men? Are they not the Sons of men? Do we not know their generation? Their Parents, Brethren and Sisters, are they not with us? Whence then have these men these mighty Works?*

*Ans.* Truly they are so. They are of the same Nature with other men; promise no more than other; nay less as to sense and reason, for they are not many wise after the flesh, not many mighty, not many noble. 1 Cor. 1. 26. and therefore we may well ask the question, How they overcome? The remaining Text will resolve this. They get not the Victory by their own Sword, neither do their own Arm save them: But,

3. *The Victory is given them by God through our Lord Jesus Christ.*

We will express this in three particulars.

1. Jesus Christ disarmeth Death by his satisfaction.

2. He

2. He destroyeth Death by his Resurrection.

3. This Victory becomes the Believers by participation and communion with him.

1. Jesus Christ disarms Death by his Satisfaction. The sting of Death is sin, saith the context, and the strength of sin is the Law, Sin being the Transgression of a Righteous Law hath in it a fundamentall demerit and natural obligation to punishment, which is moreover Confirmed by the Laws threatning, Thou shalt die the Death. This is the sting of Death wherewith it is armed ; from the poyson, power, and pain whereof none can be delivered, unless the obligation be voided by making satisfaction. This being impossible to meer man, Jesus Christ undertook it. To which purpose our sins were translated on him by imputation *Ija. 53. 6. All we like Sheep have gone astray, we have turned every on to his own way, and the Lord hath laid on him the iniquity of us all.* He was made a Priest that he might offer Sacrifice to expiate this guilt and to Satisfie the Law. *Heb. 5. 4, 5, 6. And no man taketh this honour unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an high Priest, but he that said unto him, Thou art my Son, this day have I begotten thee, and again. Thou art a Priest for ever, &c.* The Sacrifice to be offered up by this Priest for this purpose must be an humane Soul and body ; for the Subjection of mans Soul and body, to the curse of the Law was the punishment which

which the Law exacted for mans sin, and wherewith only it would be satisfied. This Soul and body did Christ assume. *Job. 1. 14. The word was made flesh. Hebs. 10. 5. When he cometh into the World he saietb. Sacrifice and offering thou wouldst not, but a body hast thou prepared me.* For the Sanctification of this Sacrifice to be offered up to God, there must be an Altar. *Math. 23. 19. The Altar Sanctifieth the gift* which Altar was his divine nature. *Heb. 9. 14. Throught the eternal Spirit he offered himself.* And *Job. 17. 19. I sanctifie my self.* I, as God, sanctifie my self as man. And being thus instructed he actually offered up himself to God *Eph. 5. 2. Christ hath given himself for us an offering and a sacrifice to God. He humbled himself and became obedient unto Death, even the Death of the cross. Phil. 2. 8. and so was made a Curse for us, as it is written, Cursed is every one that hangeth on a tree. Gal. 3. 13.* By this did Christ satisfie the Law, expiate guilt, cancelled the hand writing, the obligation to punishment, appeased the wrath of God and obtained remission of sins. *Eph. 1. 7.* Thus did he finish transgression, & make an end of sins, thus he made reconciliation for iniquity, & brought in Everlasting Righteousness. Thus he disarmed death by making satisfaction.

2. He destroyeth Death by his resurrection. By his satisfaction he took away the power and efficacy of Death, but by his resurrection he destroyed the very Being of death, actually as to himself, virtually as to believers. *Rom. 6.*

9. *Christ being raised from the dead dieth no more, Death hath no more dominion over him,* and v. 10. *For in that he died, he died unto sin once. Ad delendum peccatum, ut semel in nihilum redigat peccatum in nobis*, saith *Beza*, he died once for all utterly to blot out sin in us but in that he liveth, he liveth unto God, *Apud Deum* or *secundum Deum, vita caelesti et immortalis*, a life worthy of God, an heavenly and immortal life. We read *Job. 11. 44.* concerning *Lazarus*, that he that was dead came forth. There the power of Death was suspended at present that it could not hold him, but the Being of Death remained, for he rose to die again, and therefore he came forth bound hand and foot, with Grave-Clothes, and his face was bound about with a Napkin. But when Christ rose, both the Power and the Being of Death ceased as to him, and therefore he left his Grave-Clothes behind him, and carryed nothing belonging to Death with him. *Job. 20. 6. 7.* The rising body of Christ was not only not dead, but not mortal. His body rose a glorious body, a spiritual body, an heavenly body. Not only Death but mortality is swallowed up by the resurrection of Christ. And as by the resurrection of Christ the Being of Death was destroyed actually as to himself; so virtually to believers, for even as to them he hath abolished Death, and brought life and immortality to light. *2 Tim. 1. 10.* Saith Christ, *Rev. 1. 18.* *I am he that liveth and was dead, and behold, I am alive for evermore,*  
Amen,



Amen, and have the keyes of Hell and Death. The keyes are the Ensign of power. Christ by his resurrection hath obtained authority over Death, to quicken whom he pleaseth, to shut and open the grave. And his promise is to exercise this power for his people. *Job. 6. 44. I will raise him up at the last day. Hos. 13. 14. I will ransom them from the power of the grave; I will redeem them from death.* Notwithstanding all the improbabilities, yea impossibilities in Nature, yet he saith to them as to Cyrus, *Isa. 54. 2. I will go before thee and break in pieces the Gates of Brass, and cut in sunder the barrs of Iron.* On which account St. Peter begins his Epistle, v. 3. with thanksgiving. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, (i. e. hope of eternal life, as v. 4.) by the resurrection of Jesus Christ from the Dead.* It is observable what the Apostle saith here, he hath begotten us by the Resurrection of Jesus Christ. The Resurrection of Jesus Christ, hath a secret generating influence upon the Resurrection of the Saints, who are therefore called by our Saviour. *Luke. 20. 36. The Children of the Resurrection,* which leadeth to,

3. This Victory becomes the believers by participation, and Communion with Him. They communicate with him in the value of his satisfaction, and they communicate with him in the vertue of his Resurrection.

1. They communicate with him in the value of his Satisfaction, whereby the sting of Death is taken out as to them, to wit, the guilt of sin done away. By the Covenant of Redemption between the Father and Christ, it was eternally agreed that Christ should be their Surrogate, Substitute and Surety to undertake for them in their nature *Job. 10. 18. No man taketh my life from me, but I lay it down of my self*; there is Christs Consent. *This Commandment have I received of my Father*; there's the Fathers Consent. So *Hebr. 10. 7. Then said I, Lo, I come to do thy will, O God.* Accordingly he became man and our surety, and thereby one with us in the Sense of the Law, as the principal debtor and Surety are looked upon as one person in Law. Thus our debt became his debt, he was bound for us, and saith to his Father on our behalf as *Judah to Joseph on the behalf of Benjamin. Gen. 44. 32. 33. Thy Servant became Suerty for the lad unto my Father—Now therefore, I pray thee, let thy Servant abide instead of the lad a bondman to my Lord,* And the punishment due to us became his. *Isa. 53. 4, 5. Surely he hath born our greifs, and carried our Sorrows—He was wounded for our transgressions, he was bruised for our iniquities, &c.* And thus by vertue of the same Suretyship, when he had undergone the punishment and Satisfied the Law, and taken his discharge which was testified by his Resurrection, His Satisfaction becomes our Satisfaction and his discharge, our discharge

discharge. *Jer. 23. 6. He is the Lord our Righteousness. Gal. 3. 13. Christ hath redeemed us from the Curse of the Law being made a Curse for us. Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? Who is he that Condemneth? It is Christ that died, yea rather that is risen again. No Law doth demand both of the principal and the Surety too. They are bound to pay disjunctively one or the other. Therefore when Christ was apprehended he said to the Officers that took him, Joh. 18. 8. If ye seek me, let these ( my disciples ) go their way.*

2. They communicate with him in the virtue of his Resurrection. Christ rose from the dead not only as a surety discharged from prison when he had paid the debt and thereby cancelling the obligation of the principal; but also as a vital head to quicken and raise all his body, the Church. For the same Spirit of life which is in Christ and quickened his dead body, is also in the church and in every particular member thereof, and will certainly quicken their dead bodies. *Rom. 8. 11. If the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by, or because of his Spirit that dwelleth in you. He saith not your dead bodies, but your mortal bodies, to denote this quickening to be not only from death to life but from mortality to immortality, as was the resurrection of Christ. He that eateth me, saith Christ, Joh. 6. 5, 7. that*

that is, by faith, there is union with Christ, *even he shall live by me*, there is communion with Christ as necessarily consequent. And what that life is, he expresseth four times in that chap. *ver.* 39, 40, 44, 54. *I will raise him up at the last day.* Hence Christ is said to be our life. *Col.* 3. 4. and we are said to be quickened with Christ. *Col.* 2. 13. and risen with Christ, *Eph.* 2. 6. It is from the vertue of Christs Resurrection that *Job* argueth to his own, *Job.* 19. 25, 26. *I know that my Redeemer liveth, &c. And though after my skin worms destroy this body yet in my flesh shall I see God.* And this is the argument which the Apostles so industriously improves throughout this *Chapter*, assuring the Resurrection of believers by the Resurrection of Christ. Christ rose as the first-fruits of them that sleep, which sanctifieth and assureth the whole harvest. *ver.* 20. If the first *Adam* dying derived Death to all his natural seed, much more shall the second *Adam* rising communicate life to all his Spiritual seed. *ver.* 22. yea such intimate and necessary connexion is there between the Resurrection of Christ and the Resurrection of believers, that the Apostle argueth both forward and backward from the one to the other. *ver.* 12, 13, 16. The Saints then shall one day feel the quickening influences of their vital head upon their dead bodies, and experimentally know the power of his Resurrection Recovering them from the power of the grave to rise and live with him for ever. Which is so certain that the

Apostle

Apostle speaks of it as already done. *Eph. 2.*  
6. *He hath raised us up.*

*Applicat.* 1. How sad and woful is the  
Case of unbelievers! who have no share in  
this Glorious and Blessed Victory, no interest  
in the satisfaction and Resurrection of this  
Prince of life; but are left to shift for them-  
selves alone, all forlornly exposed to the in-  
vincible Assaults of the King of Terrors. Do  
they not tremble at a distance, at the fore-  
thoughts of that dark and dismal hour, when  
this spoiling, destroying, abhorred and dread-  
ful Enemy shall surprize them, and perempto-  
rily require their precious life beyond all de-  
nial, or resistance? But how much greater will  
their horror and amazement be at the near ap-  
proach, and present appearance of this deadly  
Foe; when their eyes shall be awakened, and  
enlightened more clearly, and convincingly to  
see its power and Terror, and their heart more  
tender and sensible to feel the pain, and poyson  
of its Mortal Sting! Can thine heart endure,  
or can thy hands be strong in the day when thy  
Flesh shall wast, thy Spirits faint, thy Strength  
fail, the Sorrows of Death compals thee about,  
the pains of Hell take hold on thee, and Al-  
mighty wrath be renting thee in pieces like a  
Lion, and there is none to deliver thee? Surely,  
a guilty Conscience, a curling Law, an aveng-  
ing Justice, and present Death are a weight  
more insupportable than Talents of Lead, than  
Rocks and Mountains, enough to break the  
O stoutest

stoutest heart, and will certainly damp the Courage of the most daring Sinner. Where ever dwelt the man, and what was his Name, who was so hardy and confident as not to be moved, yea, not to be struck to the very heart at the sight of the Pale Horse coming amain upon him, the Name of whose Rider is Death, with Hell at his heels? What thinkest thou? O guilty Sinner! Is thy state of sin so little dangerous, that thou mayest securely rest in it? Is Death so weakly Armed, and art thou so strongly fortified, that thou mayest bid defiance to its Assaults? Wilt thou sin, and laugh, and sleep, and drive away the Melancholy thoughts of thy approaching Terror by diverting to the Mirth, and Follies, and Vanities, and Pleasures of a present Transitory and helpless World? Reflect upon thy heart and ways, review the number and Nature of thy multiplied and aggravated Transgressions throughout a long life, have patience to hear the Charge of thy veracious and faithful Conscience, and seriously consider with what a sharp and poisonous sting thou hast Armed Death against thine own Soul. Run not the desperate hazard of being killed with Death. Who ever hardened himself against this Terror of the Lord, and fell not under it? The stoutest hearted are spoiled, they have slept their sleep, and none of the men of Might have found their hands. Wert thou *Bebemoth* or *Leviathan* for strength and Courage, were thy bones as strong pieces of  
↑ Brass,



Brass, or like Bars of Iron, were thy heart as firm as a stone, yea, as heart as a piece of the nether Millstone, and thou a King among all the Children of pride, yet shall this sword of the Lord approach thee and break thy bones; and this arrow of the Almighty, pierce thy heart, and the poyson thereof shall Drink up thy spirit. Flatter not thy self with vain hopes founded upon presumption or infidelity. Think not the Lion to be painted fiercer then he is. When thou hearest the menaces of Death, the words of the Curse, bless not thy self saying, I shall have peace.

Make no Covenant with Death, nor be at agreement with Hell: Lest thou make lies thy refuge, and under falshood hide thy self; for thy Covenant with Death shall be disannulled, and thy agreement with Hell shall not stand. Thou hast but one method of safety, one course to take. Venture not alone in thy own strength to meet and encounter with thy mortal foe. But Turn thee, Turn thee to the tents of the Conquerour, make hast to list thy self under the standard, of the Prince of life. Thou hast been told what is the sting of Death, and where its strength lieth, Do to it as the *Philistines* did to *Sampson*. Cut off its locks, Pluck out its sting. Break off thy sins by repentance, and work away thy guilt by faith in the blood of the Lamb, that God may give thee Victory through Jesus Christ.

2. How blessed and comfortable is the case of all true believers. There are but two evils can



make a man miserable, Sin and Death. The believer is freed from the Law of both. It is indeed the irreversible Law and ordination of God, that Believers die as well as others, but withal It is their unspeakable distinguishing privilege, that their Death hath no sting, no Curse, no Victory over them. Their Lord Jesus, the Captain of their Salvation who died for them, hath overcome Death, disarmed Death, Sanctified Death, Sweetened Death, Subjected Death to them, and turned it to their advantage. Death indeed cometh after the same visible manner upon the body of the Saint and of the sinner, by Sword, or Famine, or Pestilence, Consumption and burning Feaver, with aches and pains, whereby the earthly house of their tabernacle is dissolved——*Saul* and *Jonathan* were not divided in their Death. *Abab* and *Josiah* fall alike in the battle by the hand of the Archers. *Stephen* and *Achan* are both stoned. The good and bad thief give up the Ghost together upon their Cross. But as to their Souls how vastly different are their Deaths in the dispensation of God! The one is Cursed, the other blessed in his Death: One dieth in his Sin, the other in the Lord: One departs under wrath, the other in peace: The Spirit of one is delivered to Satan, the Spirit of the other committed into the hands of God: The Soul of one carried by Devils into the place of torment, The Soul of the other carried by Angels into *Abrahams* bosome: The one passeth from death

to death; The other passeth though death to Life. This is the blessedness of the dead which die in the Lord. This is the happy Victory of the Saint over Death, even in dying. Of which difference of the death of Saint and sinner, the sinner is sometimes so convinced, that he cannot but wish with *Balaam*, *Let me die the Death of the Righteous, and let my last end be like his.* It is the Saints happiness here, both living and dying, to have the Victory over death by faith, which is to them the evidence and presenting of the future Resurrection, not yet seen. But it will be much more their happiness to have this Victory by sense, as they shall in their glorious Resurrection. Two things commend it.

1. It is the Victory over the last enemy. *ver. 26.* and so implieth Victory over all enemies: For if any remained, this were not the last. Sin, and world, and Devil, are all conquered when Death is conquered. Hold out then, O believing Soul, in thy Spiritual conflict. Be thou faithful unto Death, maintain thy Christian Courage against Death, take hold of the strength of Christ and overcome it, Thou shalt fight no more, but there remains thee Everlasting rest.

2. It is the Victory of Christ, which the Saints have in communion with him, and so it is a Sure Victory. He that got it by his Almighty power will by the same power keep it, that it shall never be lost, Christ being raised from the dead, dieth no more, and till Death can prevail over Christ it shall not prevail over

the Christian. *Job. 14. 19. Because I live, saith Christ, ye shall live also.*

3. Let Believers live and die as becomes those that have the Victory, even above and beyond the fears of Death. If we have the same precious faith which this Apostle had, let us put on also the same confidence and courage, and in assurance of the Victory that Christ hath gotten for us, bid an holy defiance to this enemy. *O Death where is thy sting? O Grave where is thy Victory?* Was it not the end of Christs conquest to deliver his Saints, not only from the hurt, but from the fear of Death? Would it not then be either a denial or a disparagement of Christs Victory, for a Saint to live in bondage to the fear of Death? That Souldier must either be very ignorant, or very much a Coward who is afraid to meet his disarmed, and conquered Enemy. Such is the weakness and Cowardise, and ought to be the shame of too many professing Christians. How far do we desire to remove death from us? How sad and damping are the very thoughts thereof to us? What reluctance have we against the very Name of Death? What trembling at the approach thereof! How do we say as they, *Jer. 41. 8. Slay us not; for we have treasures in the field, of wheat and of barley, and of Oil and of Honey.* And with *Hezekiah* turn to the wall and weep sore. But whence is all this? Is it not because we look upon death only with an eye of nature, and not with the eye of faith? and that we look

at our dissolution more than at our resurrection? Is it not because of the darkness of our Evidence, and carelessness of gaining better assurance of life eternal? Is it not from our inordinate affection to our worldly interest, our Carnal enjoyments and relations? Or is it not from the Conscience of some indulged sin, which we have not effectually mortified? Surely our Consciences will tell the guilty, that some or all of these, are the cause of our averfeness, lothness and fears to die. But are these becoming professing Christians, and worthy of the faith of the Resurrection? Oh for the honour of Christs Victory, for the commendation of Religion, for the Conviction of Sinners, for the comfort of our own souls, let us shake of these clogs, lay aside these weights, and get above these slavish fears! Improve and encourage faith against sense and carnal reason. Mortifie thy inordinate affections, hold a good Conscience, Clear up thy interest in Christ, and in the Covenant of God, Have thy conversation in Heaven, and from thence look for the Saviour, the Lord Jesus Christ, who shall change thy vile body that it may be fashioned like unto his glorious body, and fear not. Art thou to encounter death, hast thou apprehensions of its approaches towards thee? And doth thy heart fail for fear hereof? Hear Christ rebuking thee, as sometimes he rebuked his disciples, *Why art thou fearful, thou of little faith?* Let me say to thee for thy encouragement, if thou beest a

Christian, indeed, as *Deborah* to *Barak* when he was to *Encounter Sisera*. *Judg. 4. 14. Up, Is not the Lord gone out before thee? Hath not Christ disarmed thy Enemy? and taken out its sting? Hath not he overcome death, and opened the doors of the grave, and given thee the Victory? yea Doth not the Lord go out with thee, and stand by thee in this thy last conflict? And is not the presence and assistance of Christ enough to encourage thee against fear? Isa. 43. 1. 2. saith God to Jacob, Fear not, when thou passest through the waters, I will be with thee; and v. 5. Fear not, for I am with thee. In the strength of which promise, say with David, Ps. 23. 4. Though I walk through the valley of the shadow of Death, I will fear none evil, for thou art with me.* Verily there is a power in faith. It is a Victorious grace. It engaged the strength of him that raised up *Jesus* from the dead. Live then by faith, and thou shalt die by faith, and overcome death by faith. Many witnesses can set their seal to this as a certain truth, that a Christian by the improvement of grace may, if not *triumphanter* yet, at least *patienter mori*, may be content, if not rejoice to die.

4. Add for a conclusion the Apostles application in the text, *Thanks be to God.* The Victory being gotten, being given, the triumph is to be made. We read (whether they be the words of God to the Church, or of the Church to God, the sense is the same) *Isa. 26. 19. Thy dead*

dead men shall live, together with my dead body shall they rise: for thy dew is as the dew of herbs; which revives them in the spring, after a Killing winter, and the Earth shall cast out the Dead, There's the Victory. What then? awake and sing, ye that dwell in the dust, There is the triumph. Thus, Ps. 30. 3. O Lord, thou hast brought up my Soul from the grave. then, ver. 12. To the end that my glory may sing praise to thee and not be silent: O Lord my God I will give thanks unto thee for ever. Thus again the Psalmists sing. Ps. 118. 14, 15, 17. The Lord is my strength and Song: And is become my Salvation. The voice of rejoicing and Salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly &c. Why? I shall not die but live, and declare the works of the Lord. Victory is always matter of rejoicing, and should reflect honour upon the Conquerour. We read, 1 Sam. 17. Goliath of Gath, that monstrous and terrible Giant, cometh forth before his camp of Philistines and defieth the armies of Israel, who fled from him and were sore afraid, when behold, David goeth out to meet him, and encounters him all alone, and with the Giants own sword cuts off his head and discomfits all his host. Did they not then come out of all cities of Israel. Chap. 18. 6, 7. singing and dancing with, Tabrets and joy and instruments of musick, answering one another as they played, and saying, Saul hath slain his thousands, and David his ten thousands? What



is it that we see? Is it the Vision, *Rev. 6. 8.* Behold, a pale horse, and the Name of him that sits on him is Death; and Hell followeth with him, and power is given unto him to kill. And at this are we sore afraid? Why? Look again, *Rev. 19. 11. &c.* I saw Heaven opened and behold a white horse, and he that sat upon him doth judge and make war in righteousness, and he is clothed with a Vesture dipt in blood, and his Name is called The Word of God, He goeth forth Conquering and to Conquer. He takes Death and Hell and casteth them into the lake of fire. Come then, let us Sing the Song of Moses, *Exod. 15. 1, 2, 3.* *The Lord is my strength and Song; He is my God I will exalt him. The Lord is a man of war; The Lord is his Name I will sing unto the Lord; for he hath triumphed gloriously, the Horse and his Rider hath he cast into the fire.* This Victory was won by Christ tis worn by us; It was dear to Christ, tis cheap to us; It cost him labour. and pain, and sorrow, and sweat, and blood, but it is given to us; we overcome not by expence of our own blood, but by the blood of the Lamb. What then shall we render to the Lord? Shall we give him less than a Song, a Song of thanksgiving? especially when we can give no more. O ye that are the redeemed of the Lord, whom he hath ransomed from the power of the grave, send out your thoughts a while into the Land of Darkness, and take a more exact view of the triumphs and trophies of Death, which it hath erected



erected over the Vanquished Sons and Daughters of men, that have fallen under its power: Look into the prison of the Grave where the bodies of the slain are holden under Chains of Darkness, reserved to the execution of the Great day. Consider the poyson, venom, sharpness and power of the deadly sting that is entred into their Souls, strengthened with all the plagues and Curses that are writtten in the book of the Law of a righteous, avenging, and Almighty Judge; the worm of Conscience gnawing the Soul as well as the worm of Corruption feeding on the body. Hark, what are the hideous Cryes, and woes, and wailings, the roarings and yellings, the gnashing of teeth, and bitter lamentations of the wretched prisoners captivated under the insulting Enemy; and then recall your thoughts to the solemn meditation of this happy word, the glad tidings of the Glorious conquest and Resurrection of Jesus Christ, in fellowship with whom you are rescued from the cursed power of this Death and Hell, and made heirs of the grace of life, of life eternal. And if you have any sense of the Infinite love of God, and his compassions towards you; of the incomparable labours, and sufferings of Jesus Christ for you; of the unspeakable misery from whence you are redeemed, and the glorious Immortality to which you are intituled, and whereof you shall be possessed. Your meditations (methinks) cannot but issue with the Apostle's in this greatful,  
pathe-

pathetick, and triumphant doxologie. Thanks  
be to God, who giveth us the Victory through  
our Lord Jesu Christ.

FINIS.

ERRATA.

**P**ref. read, *Curriculum vite* page. 7. l. 9. r. affect.  
and l. 19. r. shining. p. 18. l. 28. r. Dr. Tuckney p.  
27. l. 18. r. may. p. 28. l. 18. r. means. and l. 2. r. on  
the week-day. p. 32. l. 3. r. Jesus Christ. p. 34. l. 9. r. the  
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99. l. 21. r. if.

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